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you will be able to obtain these and in addition glory and the war honors.[4] If, in truth, you thirst yourself to death,[5] our grandfathers who are in control of wars to whom all the war powers that exist in this world belong they will assuredly bless you. 867 776 787

My son, if you do not wear out your feet through ceaseless activity (in fasting), if you do not blacken your face for fasting, it will be all in vain that you inflict sufferings upon yourself. Blessings are not obtained through mere desire alone; they are not obtained without making the proper sacrifices or without putting yourself time and again in proper mental condition. Indeed, my son, they are not to be obtained without effort on your part. So see to it that, of all those spirits whom Earthmaker created, one at least has pity upon you and blesses you. Whatever such a spirit says to you that will unquestionably happen.

Now, my son, if you do not obtain a spirit to strengthen you, you will not amount to anything in the estimation of your fellowmen. They will show you little respect. Perhaps they will make fun of you.

Do not die in the village. It is not good to die there. Whenever a person is grown up that is what is told him. Nor is it good, my son, to let women journey ahead of you from amidst the village. It is not good thus to let women die before you.[6] Therefore, in order to prevent this, our ancestors encouraged one another to fast. Some day you will travel in a difficult road; there will be some crisis in your life, and then when it is too late you will begin to reproach yourself for not having fasted at the proper time. So that you may not have occasion to blame yourself at such a time I counsel you to fast. If you do not obtain a blessing when the other women are dividing the war prizes brought home from the warpath by their brothers, your sisters will stand aside envying them. If, however, you are blessed by the spirits in control of war power, and if you then return victorious, how proud your sisters will be to receive the war honors and to wear them around their necks and participate with them in the victory dance! And in this way your sisters likewise will be strengthened by your war deeds. You will keep well, in health. [761] [593 727]

My son, it will indeed be good if you obtain war powers, but our ancestors say it is difficult. Especially difficult is it to be leader on 867 787

[4] There are four war honors, the highest going to the Indian who first touches a dead enemy, the second belonging to the one who kills him, and the last two to those who touch his second and third. The war prizes generally consisted of necklaces of wampum which were given to those who had obtained the first war honors. The victor also would be given the privilege of first smoking the pipe on his return to his home. The prize of the wampum necklace was always given by the victor to his elder sisters. [554]

[5] That is, fast.

[6] That is, obtain war power so that you can go on the warpath and prevent yourself from dying in the village or have women die before you.

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867 My son, never abuse your wife. The women are sacred. If you
593 abuse your wife and make her life miserable, you will die early.
562 Our grandmother, the earth, is a woman, and in mistreating your
776 wife you will be mistreating her. Most assuredly will you be abusing our grandmother if you act thus. And as it is she that is taking care of us you will really be killing yourself by such behavior.

867 My son, when you keep house, should anyone enter your house,
574 no matter who it is, be sure to offer him whatever you have in the house. Any food that you withhold at such a time will most assuredly become a source of death to you. If you are stingy about giving food the people will kill you on this account. They will poison you. If you hear of a traveler who is visiting your people and you wish to see him, prepare your table for him and have him sent for. In this manner you will be acting correctly. It is always good to act correctly and do good, the old people used to say.

867 If you see an old, helpless person, help him with whatever you
888 possess. Should you happen to possess a home and you take him there, he might suddenly say abusive things about you during the middle of the meal. You will be strengthened by such words. This same traveler may, on the contrary, give you something that
[778] he carries under his arms and which he treasures very highly. If it is an object without a stem,[18] keep it to protect your house. If you thus keep it within your house, your home will never be molested by any bad spirits. Nothing will be able to enter your house unexpectedly. Thus you will live. Witches, instead of entering your house, will pass around it. If, in addition to possessing this medicine, you also fast, your people will be benefited by it greatly.

867 Earthmaker made spirits up above and some he made to live on
773 this earth; and again some he made to live under the water and
776 some to live in the water; and all these he put in charge of something. Even the small animals that move about this earth the creator put in charge of some power. Thus he created them. Afterwards he created us human beings and as he had exhausted all the powers to be disposed of we were not in control of anything. Then he made a weed and placed it in our charge. And he said that no matter how powerful are the spirits that exist they would not be able to take this weed from us without giving something in return.
[276] He himself, Earthmaker, would not be able to demand it for nothing. So he spoke. This weed was the tobacco plant. Earthmaker said that if we would offer a pipeful of tobacco to him, whatever we should ask of him he would immediately grant. Not only he, but all the
[782] spirits created, longed to have some of this tobacco. It is for this reason that when we fast and cry piteously for some spirit to take pity on us, if we give them tobacco they will bless us with those

[18] A plant without a stem, presumably some root, used for warding off danger.

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If you ever get married, my son, do not make an idol of your wife. [867]
The more you worship her, the more will she want to be worshipped. [562]
Thus the old people said. They warned the young men against the [581]
example of those men who always hearken to what the women say, [893]
who are the slaves of women. Often they would speak in the following manner: "You have had many warnings, but it may happen that some day you will not pay any attention to them. Then, when they call upon you to take part in the Winter Feast you may perhaps refuse to go. When a war party is leaving you may listen to the voice of your wife and not join them. Thus you will be as one who has been brought up as a woman."[1] Men of every description do what is demanded of them, you alone do not act as a man should. [558] You never perform a man's deed. If you were to go to a Winter Feast, you would be handed a lean piece of meat."[2] Why should you subject yourself to the danger of being made fun of? A real brave man, when he goes to a Winter Feast, will receive a deer's head, while you will only receive a lean piece of meat. That is all they will give you to eat. It will stick in your throat."[3]

My son, if you keep on listening to your wife, after a while she will never let you go to any feast at all. All your relatives will scold you and your own sisters will think little of you. They will say to one another, "Let us not ever go over to see him. He is of no help to anyone." Finally, when you have become a real slave to your wife, she might tell you to hit your own relatives, and you would do it. For these reasons, my son, I warn you against the words of women. Steel yourself against them. For if you do not do so you will find yourself different from other men. It is not good to be enslaved by a woman.

My son, this also I will tell you. Women can never be watched. If you try to watch them you will merely show your jealousy and your female relatives will also be jealous. After a while you will become so jealous of your wife that she will leave you and run away. First, you worshipped her above everything else, then you became jealous and watched her all the time, and the result will be that she will run away from you. You yourself will be to blame for this. You thought too much of a woman and in worshipping her you humbled yourself, and as a consequence she has been taken away from you. You are making the woman suffer and making her feel unhappy. All the other women will know of this, and no one will want to marry you again. Everyone will consider you a very bad man.

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[1] He may mean a berdash, but it is far more probable that he merely means to call him a woman, an insult sufficiently great.

[2] A man who has distinguished himself as a warrior is always invited to eat the head of the animal offered at the Winter Feast. There next in distinction are given the fat pieces of meat, and the lean pieces—to the Winnebago, the poorest—are given to those who are of no importance. [554] [262]

[3] I. e., the meat will stick in your throat, because you will feel so much ashamed of yourself.

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867 My son, whenever people go on the warpath go along with them.
721 It is good to die on the warpath. You may perhaps say so, because you are unhappy that your wife has left you. My son, not for such reasons, however, must you go on the warpath. You will be merely throwing away a human life. If you want to go on the warpath, do so because you feel that you are courageous enough, not because you are unhappy at the loss of your wife. If you go on the warpath you will enjoy yourself. Do not go, however, unless you have fasted,
[785] and unless you have fasted for that particular warpath. If you have not fasted and attempt nevertheless to go on the warpath, a bullet will surely seek you out and kill you. This is what will happen to you if you do not fast.

[593 If you exert yourself in fasting you will assuredly perform some
[604 brave war exploit. You must tell your sisters and sister's children
605] and your mother's sisters all about your exploit. Remember, also, that the keepers of the war-bundles can give you good advice in all that pertains to war. For their deeds they will be given a good dish of meat.[34] This they will give you to eat.

Of such things did my ancestors speak, and I would wish you to do as they did. That is why I am telling you all these things. I myself never asked for any of this instruction, but my father did. All human beings ought to ask for it. Never let anybody be in a position to puzzle you in regard to what is right. Ask for this instruction, my son, for it is not an ordinary thing. In the olden
867 times if a person loved his child very much, he would only give him instruction after he had begun fasting all day for the first time. When a young boy has just matured, those who have been preaching
[881] to him always ask him one question, namely, whether he had begun to fast. And this the young boy must always answer truthfully, for if he has begun his fast the instruction would stop. The old men do not preach to men, but only to boys.

881 (What follows is apparently an illustration of how a young man
887 asks his instructor for information of how to conduct himself in life.)
867 The young man will go to an old man and say, "Grandfather, I would like to know how I am to conduct myself in life. Bless me and if you can really give me any information, do so." Then the old man was very thankful and said, "It is good; you speak correctly." Now the one who was asking something of the old man had taken very good care of the old man's body and had led a good life. He had no scars of any kind; that is, he had never done anything shameful. The young man brought all sorts of food and placed it in the lodge of the old man. Then he also brought him a fine horse. Only then did he ask him again about the life that his ancestors had led, and what kind of a life he ought to live. He asked

[34] I. e., you will be given a position at the White Feast and offered some of the choice pieces of meat.

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him what the old people do when they give a child a name, and what they say. All these things the old man told him. "It is good," he said, "for you to know these things so that if anyone comes to you and asks you for information you will be able to tell them something and will not have to behave like a fool. If you are asked to give a little child a name, this little child will really be a means of increasing your power. That is why you ought to give a feast for it and smoke the child's tobacco. You must also give the child a name for his dog. Give him the name Yellow-Tree for a male dog. The name Yellow-Tree is given for the following reason. When the Thunderbirds strike at a tree it looks yellow. Just as leaves wither so do trees wither when the Thunderbirds strike them. They then begin to rot and become very much discolored. That is why they give a dog this name. If you ever have to give a dog-name for a female child call it She-Who-Stays-In-Her-Own-Place. This is all that I wish to tell you."

881 887 867

SYSTEM OF INSTRUCTION TO DAUGHTER

This is the way the old men used to speak to the little girls:

867

My daughter, as you go along the path of life, always listen to your parents. Do not permit your mother to work. Attend to your father's wants. All the work in the house belongs to you. Never be idle. Chop the wood, carry it home, look after the vegetables and gather them, and cook the food. When in the spring of the year you move back to your permanent settlements, plant your fields immediately. Never get lazy. Earthmaker created you for these tasks.

593 [462] [221]

When you have your menses, do not ask those in your lodge to give you any food, but leave the lodge and fast and do not begin eating again until you return to your own lodge. Thus will you help yourself. If you always fast, when you marry, even if your husband had amounted to nothing before, he will become an excellent hunter. It will be on account of your fasting that he will have changed so much. You will never fail in anything and you will always be well and happy. If, on the contrary, you do not do as I tell you—that is, if you do not fast—when you marry he will become very weak, and this will be due to you. Finally he will get very sick.

[841] [785]

My daughter, do not use medicine. If you marry a man and place medicine on his head he will become very weak and will not amount to anything. It may be that you do not want to have your husband leave you and this may induce you to use medicine to keep him. Do not do that, however, for it is not good. You will be ruining a man. It is the same as killing him. Do not do it, for it is forbidden. If you marry a man and you want to be certain of always retaining him, work for him. With work you will always

867 593 832

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867 be able to retain your hold on men. If you do your work to the
593 satisfaction of your husband, he will never leave you. I say again,
832 it is not proper to use medicine. Above all, do not use medicine until you have passed your youth. You will otherwise merely make yourself weak. You will lead a weak life. It may even happen that you will cause yourself to become foolish.

[581] Do not use a medicine in order to marry. If you marry remain faithful to your husband. Do not act as though you are married to a number of men at the same time. Lead a chaste life. If you do not listen to what I am telling you and you are unfaithful to your [626] husband, all the men will jeer at you. They will say whatever they wish to (and no one will interfere). Every man will treat you as though he were on the "joking relationship" with you. If you do not listen to me, therefore, you will injure yourself.

867 Thus the old people used to talk to one another. Thus they would
584 warn one another against certain actions. They used to instruct the young girls as they grew up (just as I am doing to you now). That is why I am telling of these things now.

My daughter, as you grow older and grow up to be a young woman, the young men will begin to court you. Never strike a man, my [683] daughter. It is forbidden. If you dislike a man very much, tell him gently to go away. If you do not do this and instead strike him, remember that it frequently happens that men know of medicines; or if they themselves have none they may know from whom to [754] get them. If you make a man feel bad by striking him, he may use this medicine and cause you to run away with him and become a bad woman. It is for this reason that the old men used to warn the young girls not to strike the men who are courting them, but whom they dislike. Pray with all your heart that you do not become such a woman.

867 Do not act haughtily to your husband. Whatever he tells you
593 to do, do it. Kindness will be returned to you if you obey your
858 husband, for he will treat you in the same manner.

If you ever have a child, do not strike it. In the olden times when a child misbehaved the parents did not strike it, but they made it fast. When a child gets hungry, he will soon see the error of his ways. If you hit a child, you will be merely knocking the [861] wickedness into him. Women should likewise never scold the children because children are merely made wicked by scoldings. If your husband scolds the children, do not take their part, for that will merely make them bad. In the same way, if a stranger makes your children cry, do not say anything to the stranger in the presence of the children, nor take their part in his presence. If you wish to prevent a stranger from scolding your children, keep them home and teach them how to behave by setting them a good example. Do not imagine that you do the best for your children by

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taking their part, or that you love them if you talk merely about loving them. Show them that you love them by your actions. Let them see that you are generous with donations. In such actions they will see your good work and then they will be able to judge for themselves whether your actions equal your words. 867 593 858

My daughter, do not show your love for other children so that strangers notice it. You may, of course, love other children, but love them with a different love from that which you bestow on your own children. The children of other people are different from your own children, and if you were to take them to some other place after you had been lavishing so much love upon them they would not act as your children would under the same circumstances. You can always depend upon your own children. They are of your own body. Love them, therefore. This is what our ancestors taught us to do.

If a wife has no real interest in her husband's welfare and possessions she will be to him no more than any other woman, and the world will ridicule her. If, on the other hand, you pay more attention to your husband than to your parents, your parents will leave you. Let your husband likewise take care of your parents, for they depend on him. Your parents were instrumental in getting you your husband, so remember that they expect some recompense for it, as likewise for the fact that they raised you. 867 593

My daughter, the old people used to teach us never to hurt the feelings of our relatives. If you hurt their feelings, you will cause your brothers-in-law to feel ashamed of themselves. Do not ever wish for any other man but your husband. It is enough to have one husband. Do not let anyone have the right to call you a prostitute. [602 606 837]

Do not hit your relatives at any time. For if you did that or if you were on bad terms with one of them, it may chance that he will die, and then the people will say that you are glad that he is dead. Then, indeed, you will feel sad at heart and you will think to yourself, "What can I best do" (to make up for my conduct). Even if you were to give a Medicine Dance in his honor or donate gifts for the Four Nights' Wake, many people will still say, "She used to be partial and jealous when he was alive. Now that he is dead she loves him. Why does she act this way? She is wasting her wealth. (She really does not love him and therefore), and she ought not to spend so much money upon him now." Then, indeed, my daughter, will your heart ache; then, indeed, will you get angry. That is why the old people would tell their children to love one another. If you love a person and that person dies, then you will have a right to mourn for him, and everyone will think that your mourning is sincere. Not only will your own relatives love you, but everyone else will love you likewise. If, then, in the course of your life you 867 602 [765]

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867 602 come to a crisis of some kind, all these people will turn their hearts toward you.

My daughter, all that I am trying to tell you relates to your behavior (when you grow up). In your own home the women all understand the work belonging to the household and that relating to camping and hunting. If you understand these and afterwards visit your husband's relatives, you will know what to do and not find yourself in a dilemma from which you can not extricate yourself. When you visit your husband's people do not go around with a haughty air or act as if you considered yourself far above them. Try to get them to like you. If they like you, they will place you in charge of the camp you happen to be visiting. If you are good-natured, you will be placed in charge of the home at which you [606] happen to be visiting. Then your parents-in-law will tell your husband that their daughter-in-law is acting nicely to them.

SYSTEM OF INSTRUCTION TO CHILDREN

867 Informant, member of the Thunderbird clan: I still keep up the old system of teaching my children at the camp fire. In the morning I wake them up early and start to teach them as follows:

My children, as you travel along life's road never harm anyone, nor cause anyone to feel sad. On the contrary, if at any time you can make a person happy, do so. If at any time you meet a woman in the wilderness (i. e., away from your village), and if you are alone and no one can see you, do not scare her or harm her, but turn off to the right and let her pass. Then you will be less tempted to molest her.

My children, if you meet anyone on the road, even though it is only a child, speak a cheering word before you pass on. Fast as much as you can, so that when you grow up you can benefit your fellowmen. If you ever get married you must not sit around your [602] lodge near your wife, but try and get game for your wife's people. So fast that you may be prepared for your life.

[593] My daughters, if at any time you get married, never let your husband ask for a thing twice. Do it as soon as he asks you. If your husband's folks ever ask their children for something when you are present, assume that they had asked it of you. If there is anything to be done, do not wait till you are asked to do it, but do it immediately. If you act in this way, then they will say that your parents taught you well.

My son, if you find nothing else to do, take an ax and chop down a tree. It will become useful some day. Then take a gun and go out hunting and try to get game for your family.

As soon as I see that the children are showing signs of restlessness then I stop immediately.

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The first and foremost virtue predicated by Rave for the peyote was its curative power. He gives a number of instances in which hopeless venereal diseases and consumption were cured by its use; and this was the first thing one heard about it as late as 1913. In the early days of the Peyote cult it appears that Rave relied principally for new converts upon the knowledge of this great curative virtue of the peyote. The main point apparently was to induce people to try it. No amount of preaching of its direct effects, such as the hyperstimulation induced, the glorious visions, and the feeling of relaxation following, would ever have induced prominent members of the old Winnebago religious societies to try it. For that reason it is highly significant that all the old members of the Peyote cult speak of the diseases of which it cured them. Along this line lay unquestionably its appeal for the most converts. Its subsequent spread was due to a large number of interacting factors. One informant claims that there was little religion connected with it at first, and that the people drank the peyote on account of its peculiar effects.

The manner in which it spread at the beginning was simple and significant viz, along family lines. As soon as an individual had become a peyote eater he devoted all his energies to converting other members of his family. From instances that have come to our notice this lay in an insistent appeal to family ties and personal affection. A man showed unusual courtesy, showered innumerable favors upon relatives he was anxious to convert, and thereby earned the gratitude of the recipient, who at some critical moment, let us say, such as illness or mental depression, showed it by partaking of the peyote. The same methods were employed in the more general propaganda. The author knows of Peyote people who drove many miles in order to be present at the bedside of some old conservative who was ill, perhaps neglected by his relatives; bring him food, and spend the night with him in the most affectionate solicitude. They always had sufficient tact and understanding of human nature not to obtrude their purpose on the sick man too much. To the casual observer their object seemed simply that of a Samaritan. They would hardly have admitted that behind all their solicitude lay the desire to obtain a new convert. They would have claimed that their only purpose, over and above their sincere desire to comfort the sick man, was to demonstrate to their fellow Winnebago what changes the peyote had wrought in them. In this way the patient drew the inference, an inference that was likely to be drawn all the more quickly and forcibly when he contrasted the behavior of these Peyote nurses with that of his pagan relatives. The author was fortunate enough to obtain a fairly complete account of a conversion, illustrating both these features.

Crashing Thunder

*159 Thus I acted up to the time that I have memory of things.

*159 In those days there were not many white people
221 living near us as to-day. My father went out hunt-
[224] ing continually. The lodge in which we lived was cov-
[345] ered with rush mattings, with reed mattings spread over
[352] the floor. After hunting for some time in one place we would move to another. My father, mother, older sisters, and older brothers, all carried the packs. Thus we would spend our time until the spring of the year and then in the spring we would again move in order
[224] to live near some stream where father could hunt
[136] muskrats, mink, otter, and beaver.

In the summer we always returned to Black River Falls, Wisconsin. Here all the Indians gathered after
[222] they had given their feasts. Then we picked berries. When picking berries my father used to buy me gum
*159 so that I should not be able to eat any of the berries.
[261] I managed however to eat berries and chew gum at the same time. After a while I learned to chew tobacco and then I did not eat the berries while picking them.
[296] Later on I got to like tobacco very much and I probably used up more money in buying tobacco than would have been the value of the berries had I eaten them.

[180] ing and crying to await the coming of the spirit. Among the Winne-
[593] bago, and probably among many other tribes, it was customary
[603] for the parents or grandparents, to prepare the children specifically for what was likely to happen; to inform them how to recognize the approach of the spirit and, what was more to the point, to teach them how to distinguish a good from a bad spirit.

[2]

1 [i.e., during their quest for a guardian spirit, See P.1, Category 116 -- Analyst]

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159

§4. *Reminiscences of Childhood*

[785] The following spring I stopped fasting.

[501] In those days we used to travel in canoes. My
[226] father used to spear fish and always took me along
[593] with him, and this I enjoyed very much. He kept a club in the canoe and after he had speared a fish, I would kill it with the club as it was jumping around. Sometimes my mother accompanied us. She sat in the stern of the boat and rowed while my father stood in the prow and speared the fish. I killed all those thrown in the canoe.

[865] Sometimes my parents would start out without me, but I would then cry so bitterly that I, in the long run, induced them to take me along. Sometimes they whipped me and told me to go home, but I would follow them so far that they were then afraid to let me go back alone and I would thus be permitted to ride with them. Indeed I exerted myself greatly in crying and as I cried, ran after them and followed them very far, I was always taken along in the end.

[342] In those days we lived in the old-fashioned Indian lodges. In winter our fire was placed in the center of
[354] the lodge and my father used to keep it burning all night. When he placed a large log in the fire it would burn a long time.

Reminiscences of Childhood

We were three boys of whom I was the youngest and at night we slept together. In cold weather we fought as to who was to sleep in the middle, since whoever got that place was warm; for while those at either end used to pull the cover from each other, the one in the middle was always covered. Even after I grew up I always took the cover away from the particular person with whom I happened to be sleeping. I would always fold it under me, for it had become a habit with me to take the cover away from the other person whenever I slept on the outside. 159* 593● 513

We always ate out of one dish. At times we did not have enough food on hand and then I would always try to get enough by eating very fast. In this way I often succeeded in depriving the others of their proper portion. Sometimes, on the other hand, I would purposely eat slowly and then when the others were finished, I would say that I had not been given enough and so get some of their food. In this way I developed a habit, that I still have, of eating fast. Even after I grew up, whenever I ate with other people, I always finished sooner than they did. 159* 159 261

Another habit acquired then was the ability to go without food for a whole day while traveling. I did not mind this in the least, for during my fasting I had grown accustomed to going without food for long periods of time. [484]

In the summer, at the season when people pick berries, I used to go around visting, sometimes for a day, sometimes for a longer period. I would often receive 159* [221] [222] [519]

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§5. *Names*

Whenever they think highly of any individual in a family they give him the means for obtaining a happy life. If the older people think highly of any one they prearrange the kind of life he is to lead afterwards. With this object in view, my uncles told my brother the story of how human beings first came into this world, the story of the origin of our clan.

The Story of the Origin of Our Clan

Earthmaker was sitting in space when he came to consciousness. Nothing was to be found anywhere. He began to think of what he was to do and finally he cried. Tears flowed from his eyes and fell below where he was sitting. After a while he looked below and saw something bright. The bright objects were tears, of which he had not been aware and, which falling below, had formed the present waters. They became the seas of to-day.

Then Earthmaker began to think again. He thought, "Thus it is whenever I wish anything. Everything will become as I wish it just as my tears have become the water of the seas." So he wished for light and it became light. Then he thought, "It is as I have supposed; the things that I wished for, come into existence as I desired." Then he again thought and wished for this earth and this earth came into existence. Earthmaker looked at the earth and

§7. *The Teachings of My Father*

My father used to keep up the old habit of teaching us the customs of the Winnebago. He would wake us up early in the morning and, seated around the fireplace, speak to us. The girls would be taught separately. Now this is what my father told me:

I

My son, when you grow up, see to it that you are of some benefit to your fellowmen. There is only one way in which you can aid them and that is by fasting. Our grandfather, the Fire, he who stands at all times in the center of our dwelling, sends forth all kinds of blessings. Be sure that you make an attempt to obtain his.

My son, do you remember to have our grandfathers, the war chiefs,[14] bless you. See to it that they have compassion upon you. Then some day as you travel along the road of life, you will know what to do and encounter no obstacles. Without any effort will you then be able to gain the prize you desire. The honor will be yours to glory in, yours without exertion. All the disposable war-blessings belong to our grandfathers, the war-controllers, and if reverently you fast and thirst yourself to death, then these will be bestowed upon you. Yet if you do not wear out your feet in frequent journeyings to and fro, if you do not blacken your face with charcoal, it will be all for naught that you

[14] Symbolical name for all those spirits who were supposed to be in control of war powers.

inflict this suffering upon yourself. Not without constant effort are these blessings procurable. Try to have one of the spirits created by Earthmaker take pity on you. Whatever he says will come about. If you do not possess one of the spirits from whom to obtain strength and power, you will be of no consequence socially and those around you will show you little respect. Indeed they will jeer at you.

My son, it is not good to die in the village; in your homes. Above all, do not let women journey to the spirit land ahead of you. It is not done. To prevent this from happening do we speak to our sons and encourage them to fast. Some day in life you will find yourself traveling along a road filled with obstacles and then you will wish you had fasted. When such an event confronts you, that you may not find it necessary to reproach yourself, I counsel you to fast. If you have not obtained any knowledge from the spirits, why it may happen that some day, in later life, warriors will be returning from the warpath and as they distribute the war prizes to their sisters,[18] your own sisters will stand there empty-handed envying the rest. But if you obtain blessings from the war-controllers, your sisters will be happy. How proud they will be to receive the prizes, to wear them, and to dance the victory dance! Your sisters too will be strengthened thereby and you will be content and happy.

Now all this it would be well for you to obtain. Try to

[18] Among the Winnebago a man's sisters, especially his elder sisters, were very highly respected and all war prizes, such as wampum-belts, wampum necklaces, etc., were always given to them whenever a man returned from a successful war-party in which he had secured some honor. These war honors were of various kinds. The greatest was considered to be the feat of having struck the body of a dead enemy first.

* 159 867 785 789 you will never be in need of anything. Fast for the food you are to receive. If you fast frequently enough for these things then some day when your children ask for food they will be able to obtain a piece of deer meat without difficulty; they may indeed be able to obtain a piece of moose meat. It lies within your power to prevent your children from ever going hungry.

* 159 867 593 [562] [776] Now again, my son, let me enjoin you. Do not abuse your wife. Women are sacred. If you make your wife suffer, then you will die in a short time. Our grandmother Earth is a woman, and in abusing your wife you are abusing her. Most certainly will you be abusing your grandmother if you act thus. Since after all it is she who is taking care of us, by your action you will be practically killing yourself.

* 159 867 574 When you have your home, see to it that whoever enters your lodge obtain something to eat, no matter how little you yourself may have. Such food will be a source of death to you if withheld. If you are stingy about giving food, some one might kill you in consequence; some one may poison you. If you ever hear of a stranger passing through your country and you want to see him, prepare food for him and have him brought to you. In this manner [577] you will be doing good and it is always good to do good, it is said.

* 159 867 [578] If you see a helpless old person, help him if you have anything at all. If you happen to possess a home take him there, and feed him, for he may suddenly make uncomplimentary remarks about you.[18] You will be strengthened thereby. Or perhaps when he comes, he may bring with him under his arms a medicine bundle, something he cher-

[574] [576] [18] It is considered exceedingly bad form for a guest to admire anything in the house he is visiting.

The Teachings of My Father

There are medicines to prevent people from getting tired when walking and medicines to cause a dog fight to take place. In short there are medicines for everything. 159 * 789 867

Every one must take care of himself and try to obtain that knowledge which will enable him to live in comfort and happiness. Try therefore to learn about the things you will need. If you know them, then as you travel along in life, you will not have to go to the expense of buying them from others, but you will have your own medicines. If you act in this way and if, in addition, you fast properly, you will never be caught off guard in life. Should you possess a home, it will look beautiful and you will never be in want. That is why I know you will never regret this that I am telling you. So you shall travel on your journey though life, along the virtuous road taken by all your fellowmen, and your actions and behavior will never become the butt of your neighbor's sarcasm. 159 * 597 867 [624]

Help yourself as you travel along the road of life. The earth has many narrow passages scattered over it. If you have something with which to strengthen yourself, then when you get to these narrow turns you will be able to pass through them safely and your fellow men will respect you. See to it that people like you. Be on friendly terms with every one and then every one will like you. You will be happy and prosperous.

Never do any wrong to your children. Whatever your children ask of you, do it for them. If you act thus people will then say that you are good natured. [593]

If any one in the village loses a friend through death, should you at all be wealthy, cover the expenses of the funeral of the deceased, if you can. Help the mourners likewise in defraying the expenses of feeding the departed. If you act thus, you will do well. All the people you have

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*159 helped will then really know what kind of a man you are.
577 For the good you do people will love you.
869 It is not good to win at gambling. You may possibly
[525] become rich thereby but that is no life to lead. If you are blessed with luck in cards, if you are blessed with luck at gambling, you will perhaps win things and have plenty of wealth, but none of your children will live.

Now if you do all that I have told you, you will lead a happy and prosperous life. That is why we Winnebago preach to a child we love so that it should never become acquainted with the things that are not right, and never do anything wrong. Then if, in later life, a person does any thing wrong, he will do it with a clear knowledge of the consequences of his actions.

III

*159 My son, when you get married, do not make an idol of
581 the woman you marry; do not worship her. If you worship
867 a woman she will insist upon greater and greater worship as
562 time goes on. This is what the old people used to say.
593 They always preached against those men who hearken too strongly to the words of women; who are the slaves of women. Now it may happen that a man has received many warnings as to his behavior in this regard and that he pays no attention to them. It may go so far that when he is asked to attend a war-bundle feast [39] he will refuse to go; it may be that when he is married he will listen to the voice

[926] [39] The war-bundle feast was the great war ceremony of the Winne-
[996] bago. It was given by all those individuals who possessed a war-
[619] bundle and since theoretically there was only one war-bundle in each
[916] clan, the basis of the organization of the ceremony was the clan. The ceremony consisted largely of prayers, songs and speeches in honor of the spirits more definitely associated with war. For each

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of his wife and refuse to go on a warpath. He might as well have been brought up as a girl. Men who are real men perform the deeds of men, but such a man will never perform a real man's deed. If he should actually attend a war-bundle feast he will be given the leanest piece of meat, only given to a man of no account. Why should any one run the risk of being thus jeered at? Now when a really brave man attends a war-bundle feast he is given a deer's head. This other man gets a lean piece! It will dry up in his throat, so humiliated and disgraced will he feel. After a while he will not be allowed to go to any feast; his wife will not let him. He will listen to the voice of his wife. His relatives will scold him, his sisters will think nothing of him. They will tell people never to go to visit him. Finally when he has become a real slave of his wife he will even hit his relatives if she asks him to. It is for these reasons that I warn you not to listen to women. You will be considered different from others. It is not good.

Remember this too, that women cannot be watched. If you try to watch them and are jealous about them, then your female relatives will also be jealous of them. Finally when your jealousy has developed to the highest pitch, your wife will leave you and run away with some one else. You have allowed her to see by your actions that you worship a woman, and one alone, and, in addition, you have been watching her all the time. Because of this incessant annoyance she will run away from you. If you think that

of these spirits, a buckskin decorated with the symbol sacred to the spirit, was prepared and then at the most dramatic moment of the ceremony these buckskins were thrown out of the ceremonial lodge and it was believed that the spirits came down in person to fetch them. The war-bundle feast was specifically a man's ceremony.

*159 your wife is the only one to love, you have humbled yourself
[581] and she will be taken from you. You have likewise made
867 the woman suffer; you have made her unhappy. The whole
562 world will hear about it. No other woman will want to
● 593 marry you and you will have the reputation of being a
bad man.

[577] Now you may act in the following way: You see people
[921] starting on a warpath and you join them knowing that it
is an honor to die on the warpath. But you will join them
because you feel unhappy at your wife's flight. Now this
is not the proper way to act. You are throwing away your
life; you are causing the leader of the war-party to throw
away a life. If you want to go on the warpath, do not go
because your wife has been taken away from you, go
because you feel courageous enough to do so.

[785] It is on the warpath that a man has fun! Do not go,
[926] however, unless you have fasted adequately. You must
fast for each specific warpath. If you do not and yet
join a war-party, then in the midst of the fight, a bullet
will come your way and kill you. That will happen because
you did not fast. If you have performed any deeds of
valor, recount them to your sisters and to your sister's
children. Those in charge of war-bundles are good to
listen to in such matters. Those to whom such people give
advice will eat an excellent dish; they will have the
[554] honor of sitting near a great warrior in the middle of the
lodge.

*159 These are the things of which the old people spoke and
867 this also is the advice I give you. I myself never asked
577 for these things, but my father did. Your grandfather
did. He asked for the information relating to the manner
in which people are to behave. Never, when you are older,
should you allow yourself to get in the predicament of not

7: Radin E-5 (ca. 1912) 1926 NP12 Winnebago NP12

The Teachings of My Father

knowing what is the right thing to do. Ask for this instruction, my son. It is not a matter requiring a few moments; it is something that must be thoroughly learned. You, too, must learn it.

To a girl the following was told:

My daughter, as you travel along the path of life, listen to your parents. Do not let your mother work. Attend to the wants of your father. All the work in the house belongs to you. Do not shirk it. Chop wood, pack it; look after the gardens; gather the vegetables and cook them. When you come back to the village in the spring, plant your fields immediately. Never get lazy, for Earthmaker created you to do these things.

My daughter, when you get your menses, do not ask those in the house to give you any food. Fast and do not eat until you get back to the family lodge. If you act thus, you will be fasting for your seat, for your position in life. You can only keep this seat by fasting. Then when you marry, even if your husband has been a good-for-nothing before, he will become a good hunter. You will have accomplished this for him. You will not fail in anything and you will be happy and contented. If, on the contrary, you do not do as I tell you, then when you marry, you will weaken your husband. After a while he will become sickly and it will be your fault.

It is not good to use medicine. If you marry a man and place medicine upon his head, you will weaken him and he will not amount to anything. It may happen that you do not want your husband to leave you and that after reflecting on the matter, you place some medicine on his head, to prevent him from leaving you. This is not good. You

867 will be ruining a man. It is equivalent to killing him. Do
● 593 not do it. It is forbidden. If you marry a man and want
832 to live with him permanently, work for him in order to hold him. When you marry a man, listen to what he says. If you do your work properly and the man likes you, he will never leave you. By working for him must you make your husband love you. Now remember it is not good to use medicines on him. At least before you are fairly mature in years do not use any, for you will thereby merely weaken yourself and your life will be of no consequence. Indeed you may cause the medicine to work on yourself and then become demented in consequence.

867 Marry only one man at a time. Be good and virtuous
581 in your married life. If you do not listen to what I am
[626] telling you, you will become bad and men will make fun of you. They will do whatever they wish with you; joke with you familiarly on any subject. If you do not listen to me you will injure yourself. Thus did the old people
867 speak to one another and thus did they hand down these precepts from one generation to another, warning young girls against committing wrong actions. They also said that when a girl is growing up, one should admonish her and that is why I am now speaking to you.

867 As you grow older, when you get to be a young woman,
584 the men will begin to court you. Never hit a man. It is
[683] forbidden. If you dislike a man very much tell him to go away gently. If instead, you hit him, remember that fre-
[154] quently young men possess certain injurious medicines which they may use against you. Even if a particular person does not possess them, he knows where to get them. Then this man whom you have humiliated, will use it and transform you from a chaste and nice woman to a loose one, to a harlot. That is why the old people used to warn

7: Radin E-5 (ca. 1912) 1926 NP12 Winnebago NP12

the young girls not to maltreat a man. Hope with all your heart that you do not fall into such a predicament. I really mean what I say. 867 584

Do not be haughty with your husband. Do whatever he says. Kindness will be returned to you and he will treat you in the same way as you treat him. 867 593

If you have a child and it is naughty, do not strike it. In olden times when a child was naughty, the parents did not strike it, but instead made the child fast. Then when he is quite hungry he will reflect upon his disobedience. If you hit the child you will merely be putting more naughtiness in him. It has also been said that mothers should not lecture their children, that they merely make them bad by admonishing them. If your husband scolds them, do not take their part for then they will become bad indeed. If a stranger makes your children cry, do not speak to the stranger in your children's presence and take their part, If you wish to take the children's part, prevent such a thing from happening and keep your children home, and there at home, take good care of them and think of the best means of letting your children get to know you. When you are bringing up children, do not imagine you are taking their part if you just speak about loving them. Let them see it for themselves. Let them see what love is by observing you give things away to the poor. Then they will see your good deeds and then they will know whether you have been speaking the truth or not. 867 [861] 593 858 [935]

Do not show your love for other children so that other people notice it. Love them but let your love for them be different from your love for your own. The children of other people are different from your own and if they were to be taken to some other place they would become estranged from you; they would no longer belong to you.

867 You can, however, always depend upon the love of your own
593 children because they are of your own body. Love them
858 therefore.

If you do not have any real interest in your husband's
867 welfare and affairs, then you will be to him like any other
593 woman. People will ridicule you. On the other hand, if you pay more attention to your husband than to your parents, if you listen to him more than to them, that will be equivalent to deserting them. Let your husband keep your parents and take good care of them for they depend upon him. Your parents saw to it that you married him and
[583] they expect you to make some return for this as well as for the fact that they raised you.

867 Do not hurt the feelings of your relatives, the old people
[602] used to say. If you hurt their feelings you will make your brothers-in-law feel ashamed of themselves on account of the evil things you say about them.

[837] Never desire to have any other man than your husband when you are married. Have only one husband. Do not give any one the right to call you a prostitute.

867 The old people said, "Never hit your relatives." You
602 may be on bad terms with one of them, for instance, and he may die. Then people will say that you used to quarrel with the deceased when he was alive. They may even claim that you are overjoyed at his death, that you want to dance with joy. Then indeed will your heart be sore and you will think to yourself how best you can make amends. Even should you have a performance of the Medicine Dance given in his honor, if you wish to bury him with honor, even then people will say, "What does all this mean? She used to be partial and jealous when he was alive. Now that he is dead she loves him! She should not do such things. She is merely wasting her wealth. She need

7: Radin E-5 (ca. 1912) 1926 NP12 Winnebago NP12

selves connected with life by means of that organ which Earthmaker gave us as a measure of things.[21] I send forth my greetings to you all.

Then he who was impersonating the Disease-Giver spoke:

War-bundle owners, relatives seated around here, I greet you all. This is indeed a marvelous performance that we have witnessed and he who was able to do it must surely be a marvelous man. Very few people listen to the advice of their parents but he must have been one who did and that is why he has done so well. The members of his clan have been sincerely worshiping the spirits. He who originally made this war-bundle ritual was like a spirit in power and what he told them to do they are doing in every detail. It is good work they are doing. Sufficient food are they offering to those in control of war powers for the spirits easily to take cognizance of it. They have placed ample tobacco and different kinds of buckskin within reach of the spirits. To you, O Disease-Giver, a pleasing white buckskin has been strung out in offering and with it a pleasing red feather as a hair ornament. How indeed would it be possible for the spirits not to recognize these offerings? And if they recognize them then we who are impersonating the spirits, will also receive the benefit of the blessings of war and life, extended to the host.

Long ago our ancestors asked the spirits to bless them so that then they might live happily. Here we are sitting around the fireplace and the life that the host and his friends have asked for, the spirits are not merely extending to them

[21] A very curious circumlocution for stomach. He means, of course, all the food that has been eaten.

My Brother Is Murdered

as I pretended for whenever I woke up from a drunken orgy I found myself firmly bound. 159* [273]

All I did was to wander from place to place, from one woman to another. I had four sisters and from them and from my parents did I receive all that I possessed and yet in spite of this, I claimed to be a great man! I then had two women staying with me as my wives. At one time I had as many as four, two at my parents' house and two at certain relatives of mine. I wasn't serious with any one of them. I lied all the time; I was always telling falsehoods. On one occasion I had four children born to me and each one had a different mother. Even after that I continued courting women and drinking. [593] [156] 159* 588 [577]

In the spring there was always work to do. We rolled logs down the stream and drank. I accepted such occupations because I could then always get as much drink as I wanted. Whenever I had any money I spent it on getting some woman drunk. 159* [22] [273]

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§27. *The Character of the Murdered Pottawattomie*

Now it was rumored at this time that the man we had killed had really been somewhat crazy. He was the oldest of three brothers. Their father had been a chief and had possessed much land. Other people had contributed very much money to buy the land. A number of them lived there, and they had put in many crops. Then the father died, and the oldest son drove away all the people. He drove his two brothers away also. There were many horses, and he forcibly kept them as well as many other things. Whenever he heard that any of his brothers was using any of his horses, he used to scold him. When they argued with him, he threatened to shoot them. It was said that he always went around with his gun. For all these reasons his brothers disliked him, it is said, and used to ask the Winnebago to kill him. It was also said that all his white neighbors disliked him. He had over a hundred horses, and they grew wild in the woods. He did nothing all the time but watch them. They were too wild for him ever to get near them. The only use he ever made of them was to own them. Whenever the horses entered a field, they would destroy it completely, and if anything was ever said to him about the matter, he

* 159 828 wanted immediately to fight with those who protested. Whenever a person tried to buy one of them, he would ask an extravagant price, and whenever a horse was caught in depredations and he was asked to pay damages, he threatened to shoot the people concerned. He was accustomed to go around barefooted with his gun, it was said. For all these reasons his brothers disliked
● [593] him and asked some Winnebago to shoot him. These brothers also told the Winnebago how it would be possible to kill him, for he belonged to that group of people
[154] who were regarded as invulnerable. It is said that
[185] when he fasted, he had gone without food for a whole winter; that he had not resumed eating until spring.
[411] In order to kill him, a wooden knife was required. This should be painted red. Then he was to be stabbed. This was the only way of killing him.

Now we thought that with all this evidence against him, we would surely be acquitted.

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7:Radin E-8 (ca.1912) 1926 NP12 Winnebago NP12

long journey. But that is not the truth, for when they eat peyote, they destroy their souls, and death to them will mean complete extermination. If I spit upon the floor, the saliva will soon dry up and nothing will remain of it. This is what death will mean to them. I might go out and preach against this doctrine, but it would be of no avail, for I certainly would not be able to draw more than one or two people away from this spirit who lives below. Many will be taken in by this medicine; they will not be able to help themselves in any way. This bad spirit will certainly seize them."

For all these reasons none of us liked it. However, my parents sent me the money for the trip, and my brother and sisters told me to go. Just before I started, my youngest sister, the one to whom we always listened most attentively, said to me, "Older brother, do not you indulge in this medicine eating, in this peyote." I promised, and then started out for Nebraska.

When I arrived in Nebraska I met some people who had not joined the peyote eaters, and they said to me, "Your relatives are eating the peyote and that is why they sent for you, that you too might eat. Your mother, your father, and your younger sister, they are all eating it." Thus they spoke to me. They also told me of a number of other bad things these peyote people were supposed to have done. I felt ashamed, and I wished I had not come in the first place. Immediately after that I told these people that I was going to eat the peyote.

Soon after that I met my father, mother and sister.